THE GOOD SHEEPE-heardes dutie.

By George Phillips.

Eccleſiaſt. 24. 39.

Behold how that I haue not laboured for my ſelfe onely, but for all them that ſeeke wiſdome and knowledge.

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1597.

BRITISH MUSEUM

To the Worshipfull and right *Christian Gentleman, M.* Thomas Alderſey Eſquire, *health and ſalvation.*

KNowing (right religious gentlemā) that Idlenes is as like the mother of goodnes, as ignoraunce is to the mother of deuotion, and hauing no meeter matter whereon to meditate then howe I ſhould beſtow my ſtudy, nor fitter opportunitie wherein to exerciſe my talent, I durſt not laie it vp in a napkin, for I know that my Lord will haue his owne with aduantage: I haue ſo neere as I could among many fieldes made

choiſe of good grounde, for there is hope of fruite, that he which ſoweth and hee that reapeth may reioice together: may it ſtand with your good liking to accept of my poore paines, indited to ſuppreſſe Idleneſſe, and preſented to your ſelfe in ſigne of good will, &c.

Your worſhips to be commaunded in al Chriſtian dutie

George Phillips.

¶ To the Christian Reader,

grace, mercy, and peace, from God the Father, and his sonne our Lord Iesus Christ.

Seeing Paul *was not ashamed to write one thing often, I hope to bee vnblamed for publishing that to their eyes, that neuer heard it with their eares, that all may make publique vse of my priuate paines, like the cleane Kine that chewed the cudde: as* Iacob *was not content to haue his bones buried in Egypt, but made his son swear to carry them vnto Cana: so my desire was that more might be edified by reading these small paines, then could haue beene profited by preaching of it in a* Phillip. 3, 1 Leuit. 11, 3 Gen. 47, 30

long season, whereby thou seest (gentle Reader) how Christ standeth at thy doores, knocking: Open to me my sister, my loue, my doue: *excuse not thy*
Cant. 5.2 *selfe then, with* I haue put off my clothes, and how shall I put them on? *he euer loueth thee: for he neuer leaueth thee vntill thou hast giuen him entertainement, as* Roda *let in* Peter: *if thou*
Acts. 12. 16
Luke, 15.4 *art as desirous to finde him as he is diligent to seeke thee, leauing 90. and 9. in the wildernes, to winne one that wan-*
Cant. 1.6 *dereth: inquire after him.* Where feedest thou at noone, where sleepest thou at night? *that I may come vnto thee. The Lord graunt thee to see him*
Matth. 17.2 *in his kingdome, as* Moses *and* Elias *did on mount Thabor.*

Thy seruant for Christes sake
2 Cor. 4.5 *George Phillips.*

The Text.

Eccleſiaſtes. 12. verſe. 9.

And the more wiſe the Preacher was, the more he taught the people knowledge: and cauſed them to heare.

THis ſcripture which I haue taken in hand, ſheweth the paines of a faithfull Paſtor: firſte it commendeth the calling, as the author to the Hebrews did *Aarons* Prieſthood, by ſaying that *no man taketh that honour to himſelfe, but hee that is called of God as* Aaron *was*: and it ſheweth what diligence is required of him that is called, for as *Mallachy* ſayd: *The prieſts lippes muſt preſerue knowledge*: ſo *Salomon* ſaide, Hebru. 5. 4

Mala. 2. 7

The

The more wise the Preacher was, the more hee taught the people knowledge. The preachers mouth is like the gold
Exo. 16, 33 pot wherin Manna was preserued for posterities: we will heare of the goodnesse of this calling, and then knowe what pain is expected from him that hath this dignitie. The holie tongue
Exod. 2, 16 doth honor *Iethroe* the prieſt of *Madian* with the name of a Prince, as heere *Salomon* dooth the name of a Preacher with the perſon of a King: and God admoniſhing Ezechiell of his place and charge, ſaide: *Sonne of man I haue made thee a watch man ouer the houſe of Iſraell*:
Ezec. 33, 7 and to *Ieremie* he ſaid, *Thou ſtandeſt before mee as my mouth*: that none ſhoulde doubt but that they are Gods Lieftenants vpon earth in ſpirituall affaires, ſo God aduanceth his miniſters aboue the reſt,
Gen. 41, 40 as Pharaoh lifted vp Ioſeph aboue all the Egyptians: looke what they commaund you in the Lorde, that muſt

you

you practiſe in your life as *Iſrael* ſaide vnto *Ioſua*: euen *as wee obeyed Moſes in all things, ſo will we obey thee, onelie the Lord thy God be with thee as he was with Moſes.* Therefore ſaide *Salomon The wordes of the wiſe are like goads and nailes faſtened by the maſters of aſſemblies, giuen of one Teacher*: Goads to prick you forward to God-ward in the way of goodnes, wherein you are as ſlowe as the leaden heeled Aſſe, and the Snaile paced Oxe: *Nailes faſtened*: becauſe the woord of Chriſt ſhould dwell in you. As Iohn did eate the Angels booke, and men are like a rotten poaſt, wherein nothing tarieth that is not faſtened well or driuen vp to the head: *by the maiſters of aſſemblies*, becauſe the Paſtor is the maſter of the congregation: Therefore ſaide the Diſciples vnto Chriſt, *Maiſter, teach vs to praie, &c. Giuen of one teacher*, becauſe Chriſt is the head ſhepheard, and wee all learne of him what

Ioſua. 1,17

Eccle. 12,11

Coloſ. 3,16
Apoc. 10,10

Luke. 11,1.
Iohn. 10,14

to

Ezec.33.7 to say, as you learne of vs what you shoulde doe: Christ reasoning with the harebrained Iewes about their gadding into the wildernesse to see *Iohn the Baptist*, mocketh their follie with, *Went you to see a reed shaken with the winde, went you to see a man in silken raiment?* or *went yee to see a Prophet?* and at the last telleth them that he was more then a prophet, by how much hee that saith: Christ is come, excelleth him that said long sithence, Christ will come: so that all this being laide together, *Iohn Baptist* is better then a man of mean or weak gifts, *Iohn Baptist* is better then a silken Courtier, *Iohn Baptist* is better then a Prophet: teacheth that menne should speak as reuerently of the preacher, as the sonne of God did of this Prophet. Therefore the spirit graced the seauen Ministers of those seauen Churches in Asia, with the name of Angell. God hath honoured them

Matth.11,7

Apoc.2,1,

diuers

diuers waies at ſundrie times, partely, by woorking myracles by them, as when Peter and Iohn reſtored his lyms that was a cripple all his life before, to ſignifie that God was with them, ſpeaking to him by them, as he did to *Ierichoes* walles by ſeuen trumpets of Rams hornes, partley by perſwading men to amendement of life by them, as *Agrippa* ſaid to *Paul*, thou almoſt perſwadeſt me to be a Chriſtian: But eſpecially by euicting and conuincing the hardeſt hart by them, as *Pharaoh* confeſſed to *Moſes* and *Aaron*, *The Lord your God is holie, but I and my people are wicked*: when *Paul* ſpake of his education, he ſaid: *I was brought vp at the feete of Gamaliel*, ſignifying that men ſhould honour their teachers, as *Mary* kneeled at Chriſtes feete: and therefore the king is commaunded to receiue the lawe at the handes of the Prieſt, as *Iehoaſh* the Prince was inſtructed by *Iehoiada* the prieſt.

Actes. 3, 2

Ioſua. 6, 20

Acts. 26, 28

Exod. 9, 27

Actes, 22, 3

Luke. 10, 39

2 King. 12.

prieſt: and they that will vnderſtande the excellencie of this calling, muſt
Hebr.7,7 knowe that when *Abraham* the Patriarch is bleſſed of *Melchizedech* the prieſt, the leſſer is bleſſed of the greater. As the place is great, ſo the pains of the Preacher cannot bee little, as
1.Tim.3,1 *Paul* ſaid: *He that deſireth the office of a Biſhop, deſireth a worthy worke:* whether you take it for the place or for the paines, for hee that deſireth the place, muſt deſerue it with his paines,
Iere.48,10 becauſe: *Curſed is hee that handleth the workes of the Lorde negligentlie.* I tell you the ſmall care and great eaſe that a number haue, is a great cauſe why Gods building goeth forward ſo
Prou.9,2 ſlackly. Wiſedome is not compared onelie to a feaſt for the pleaſure of it, but to that tree of knowledge, for the profite therof, that men might deſire
Gen.3,22, to eate of it euery daie, as the people
Matth.13.4 flocked about Chriſt to heare the worde. The feare of God is wiſedoms

ingreſſe

ingreſſe, the knowledge of God is wiſedoms progreſſe, and the glory of God is wiſedoms perfection.

The firſt point is, as *Salomon* deſired wiſedome, ſo he excelled in wiſedome: as Moſes did in the Egyptian knowledge. This was the meanes of *Ioſephs* aduãcement in *Pharaos* kingdome, and of *Daniels* preferment in Babylon: and you may ſee howe the ſpirit of *Dauid* the father ſpake in *Salomon* the ſonne: the father ſaid, *I feed Iſraell with a faithfull heart*: the ſonne ſaide, *The more wiſe the preacher was, the more hee taught the people knowledge. Salomon* was like his ſhips, that when they had gotten gold at Ophir, they brought it home to him: for hee ſeeketh for wiſedome to ſerue his people with it. The Queene of Saba firſte heard the reporte of *Salomons* great wiſedome, and after that ſhee muſt needes come to trye it: ſo the wiſedome of God reſembleth the Adamant,

1 Reg. 3, 9
Eccles. 5, 16
Actes. 7, 22

Gen. 41, 40
Dan. 2, 48

Pſalm. 78, 7

1 Reg. 9, 28

damant, by drawing vnto it the fur-
1 Reg.10,6 deſt hart, as it did the Queen of Saba:
Pſalm.2,9 and the Iron rod bruſing the hardeſt
heart, as it did *Pharaohs*: and the right
Exod.9,27 ſcepter, by ſuppreſſing the proudeſt
Dan.4,30 king, as it did *Nabuchadnezzar*; if you
lacke heauenlie wiſedome, you muſt
come to the Preacher, in whoſe
mouth knowledge is preſerued, like
Exo.16,33 the manna that was laide vppe in the
golden pot, for the ſpirits of the Pro-
1 Co.14,32 phets being ſubiect to the Prophets:
1 Co.14,12 ſome haue the vtterance of wiſdome,
as *Paul* like a wiſe maſter builder laide
1 Cor.3,10 the foũdation of religion in Corinth,
but if a man had as much wiſdome as
Salomon had, yet ſo like a bottomles
pitte is Gods wiſedome, that as hee
Iob.22,12 which cannot number the ſtarres is
taught to be contẽt with ſeeing them:
ſo what we cannot expreſſe, we muſt
admire, as *Paul* ſaid: *O the depth of the*
Rom.11,33 *riches, both of the wiſedome and know-*
ledge of God! wee may coniecture that
Gods

Gods wiſdome is exceeding great, in that the wiſe men came from the Eaſt to ſeeke more wiſedome from his ſonne. And in that they only are accounted right wiſe, that hearing his word will bee led by it, as the wiſards followed the ſtarre. For although mē ſay of themſelues, like Laodicea, *I am rich and increaſed in goods, and haue neede of nothing*, yet for ſo much as ſhe was wretched, poore, and blind therefore *Paules* counſell is, *Bee not wiſe in your owne conceit*. And the ſpirit ſpake not in ſport that ſaide: *Beholde I ſende vnto you wiſe men:* but mēt that the neglecting of Gods mercie, is the next way to plucke downe his iuſtice. As old *Ely* brake his necke for not nurturing his young ſonnes. You are neuer ſo ſafe as whē ye ſerue God.

Matth.2,1

Matth.7.24

Matth.2,9

Apoc.3,17

Rom.12,3

Matt.23,34

1 Sam.3,13

Ely forgetting God, brake his necke from falling with a low chaire,

1 Sam.4,18

2 Reg 9,33 as soone as *Iesabel* by tumbling out of a high window.

And they that stand (in their owne conceit) were best to take heede of a 1.Co.10,12 fall, and vse the Preachers knowledge like a looking glasse: indeuouring to amend the fault while yee are before Iam.23,24 25 the glasse; least going away, ye forget what was amisse. And then one sinne will drawe on another, as *Lots* daughters first made their olde father drunken, and then lay with him. Or vse it Gen.19,33 34 as salt (for you must haue salt in your Marke.9,50 selues) as if you were either shaped out of the pillar that was *Lots* wife: or *Elizeus* had sprinkled some of that salt vpon you which hee cast into the spring of Iericо. *Salomon* will note 2 Reg.2,21 vnto vs nowe, what properties are found in a faithfull Pastor.

The first is knowledge or wisedom found in *Salomon* the Preacher: as if Ezec.2,9 hee had read the booke offered to *Ezechiel.*

zechiel.

The second is zealous teaching, as if Salomons mouth had beene set a kindling with the coale of zeale that touched *Esayes* mouth: for the more wise the preacher was, the more hee taught the people knowledge. The thirde is holy life, wherein such men participate of the goodnesse of God: leading men by example of life, as wel as by word of mouth. And therefore a booke and hande were both presented to *Ieremie*. And this causeth the people to heare as willingly, as the preacher speaketh diligentlie. As *Salomon* caused the people to heare: so Christ saith, we must *heare and vnderstand*: for *Salomon* taught the people knowledge.

Esay.6,6

Iere.1,9

Matt.15,10

Hauilah hath not onelie good golde: but it hath also Bdelium, and the Onix stone, and wisedome comprehendeth many good things. Much

Gene.2,11 12

teaching, and little learning: much speaking, and little hearing: much preaching and litle practising, maketh men in yeares children in vnderstanding. The wisedome of *Salomon* hath proceeded immediatelie from God, that graunted him that fauour in Gibeon, and as God gaue it him, so he giueth it to his people: for such as haue *freelie receiued must freelie giue.* When the Queene of Saba had sounded *Salomons* wisedome she said: *Blessed bee the Lorde thy God which loued thee, to set thee on the throne of Israell, because he loued Israell euer, and made thee King, to doe equitie and righteousnesse.*

1 Co. 14, 28

1 Reg. 3. 6

1 Reg. 10, 9

Honouring the giuer, and praising the teacher of wisedome. Dauid ruled the people by the dexteritie of his handes, and *Salomon* instructed them by the wisedome of his heart. So the king that careth not for his subiects,

Psal. 78. 73

ſubiectes, like *Salomon*, is like *Aſa* that let his people be without a prieſt, to keepe them in ignorance. The Magiſtrate that doth not zealouſlie indeuour to miniſter diſcipline, is like the vniuſt Iudge, that would not doe iuſtice but for ſhame. The paſtor that inſtructeth not his flocke painfully, is like the abhomination of deſolation: for hee ſitteth where hee ought not. The father that bringeth not vp his ſonne in the feare of God, is like olde *Elie*: And the mother that nurtureth not her daughter vertuouſlie, can claime no kindred of the wife of Abraham: for they bee *Saraes* daughters who doe *Saraes* duties. Paule commended the grandmother and naturall mother of Timothie, for their carefull keeping of him in that faith, which maketh men wiſe to ſaluation.

2.Chro.15 3

Luke.18.5

Matt.24,15

1.Sam.2,22 23,24

1.Pet.3.6

2.Tim.1,5

And he thought that *Titus* was neuer

uer wise enough, vntill he could teach all sortes their dueties. Because the Church is like a ship, and like a vine, and like a harueſt, and like a bodie. For sith it is a ship, all shoulde helpe to guide it (like the Marriners that were troubled in the tempeſt where *Ionas* was) for their owne safetie. Seeing it is a vine al shoulde helpe to plant the vine, in hope to drinke the wine: as *Noah* dranke of the vine that he planted. And seeing it is an harueſt, they that looke to mowe muſt learne to sowe. And if it bee a body, let euerie member doe his duetie. When *Elie* was olde, and sate in his chaire with his sight dimme, his handes shaking, his legges feeble, his back weake, and his heart trembling, hee was so vnwildie that with feare he fell from his chaire, and brake his necke. Serue God then while you are yong, that he may saue you, whē you sit in a chaire for

Titus. 2. 2

Iona. 1, 4, 5

Genc. 9, 21

1 Sam. 4. 18

for verie age like olde *Elie*. The impotent muſt bee borne withal, for they ſhewe that we may haue our limmes, but not the vſe of them, as a man may haue fire in a flint ſtone, and yet feele no heate. Therefore ſaid Chriſt, that *Lazarus* laye at the rich mans gate. Luke. 16, 20

An image is ſo called, partelie becauſe it is the likeneſſe of the thing it doeth repreſent: but ſpeciallie becauſe it is the imagination of man, whoſe thoughts beeing onelie euill, Gene. 6, 5 hee imagined that hee coulde make his maker. As *Iereboam* ſaide, The calues that he erected in Dan and Bethel were the gods that brought Iſrael from Egypt. So the meaning of the Preacher is, that hee which hath the chiefe place in the Church, and yet is like Dagon in the Temple: hauing a mouth that is ſhut vp like Iericoes gates: A tongue, and yet poſſeſſed Ieremi. 44, 17 1 Reg. 12, 28 Ioſua. 6, 1

with a dumme diuell, hauing eares & heareth not his duetie, and eyes but leadeth not the blind.

He whoſe wiſedome is pregnant, whoſe learning is competent, and whoſe bodie is healthful, & yet is in al points helples in his calling, that is an Idoll.

The pureſt water with ſtil ſtanding ſoone ſtinketh, and is noyſome, like
2 Reg. 2, 19 thoſe waters of Ierico. Coine horded
Iames. 5, 3 vp, is ſubiect to cankering. And one
Luke. 19, 23 talent muſt be vſed: for thy Lord looketh for his owne with aduantage. He
Pſal. 128, 2 that ſaid, *Thou ſhalt eate the labour of thy owne hands*, ment that men ſhould earne breade before they eate bread.
2 Theſ. 3, 10 As *Paul* ſaide, *He that will not worke let him not eate*. For ſuch as eate that which they earne not, doe refuſe the
Gen. 3, 19 burden of the ſonnes of *Adam*. And
2. Theſ. 3, 12 tranſgreſſe that lawe: *eate your owne breade*. But *Salomon* is like the honey Bee,

Bee, giuing vs the sweete that we neuer sweat for.

Salomon had not all his wisedome at once, but the more wise hee was the more hee taught the people knowledge. Hee attended on Gods leisure for wisedome, like Moses for the lawe. And the people tyed themselues to the preaching time, as the Cripples at Bethesda to the Angels mouing of the water. All cannot say like Esay, *The Lorde hath giuen mee a tongue of the learned*: but all must saie like Esay, *For Sions sake I wil not hold my peace*. They that cannot doe what they would, must will what they can. As *Peter* saide: *Golde and siluer haue I none, but such as I haue I giue thee*. *Iob* said, that hee gaue of his bread to the hungrie: and *Salomon* imparted his wisedome to the ignoraunt. As birds recorde not alwaies, but sometimes they sing out: as after buds com

Exo. 24, 18

Iohn. 5, 3

Esay. 50. 4

Esay. 62. 1

Actes, 3, 6

Iob. 31, 17

meth

meth fruite: So preachers deuiſe how
Num.17,8 to make you heauenly wiſe: and bud
like *Aarons* rod, to giue vnto you
Iohn.5,17 the neuer dying fruite. *My father worketh hitherto, & I worke* (ſaid Chriſt) So no time is left for idlenes, nor any occaſion ſlipt ouer, wherein or wherby we may benefite our brethren by interpreting the Scriptures, as Chriſt did to the Diſciples in the way to E-
Luk.24,27 maus: that they may be able to bring
Matt.13.52 out of their treaſure things both new and old.

There bee ſhort tales, and our life is likened to one of them: to admoniſh vs that ſeing our daies weare out
Pſal.90,9 of date, as a ſhorte tale that is tolde draweth quickly to concluſion, therefore all our life is little enough to doe good in, and we ſhould ſtil be helping them that doe moſt neede, and chiefly deſire our aide.

Whether it bee in temporall matters

ers, or in ſpirituall affaires, *Nehemiah* ſaide at the feaſt of Tabernacles: *Eate of the fat, and drinke of the ſweete, and ſende parte to ſuch as haue none.* Nehe. 8, 10

And Chriſt opened the Scriptures to them that talked of the ſcriptures: ſeeing the Preacher taught the people knowledge, howe ſay the Papiſtes, that ignoraunce is the mother of deuotion? The doctrine of *Salomon* the preacher was it from heauen or of men? if it bee from heauen, vpon paine of damnation they muſt beleeue it: if of men, for ſhame let it not bee vnconfuted. Chriſt was of *Salomons* minde, for hee ſaid: *This is eternall life, to knowe thee the true God and Ieſus Chriſt whome thou haſt ſent*: but by the Popes principle they that will be ſaued, muſt be ignorant. *Paul* condemned that deuotion that was not begotten of knowledge: the papiſtes Iohn. 17, 3 Roma. 10, 2

commend

commend deuotion, and condemne knowledge, as though euerie one ſhould not loue him that doth beget, as well as him that is begotten. *You erre becauſe you knowe not the ſcriptures* (ſaide Chriſt) nay ſaieth the Pope, the Church cannot erre. Such as are blinde, and woulde faine ſee, thinke themſelues ſtill out of the way: but they that are wilfully blind, think like Papiſtes that they cannot ſteppe awrie.

Iohn.5,1
Matt.22.29

They that kept knowledge vnder locke and key, claime kindred of the Papiſtes: for they neither open to other nor enter themſelues. When talents were deliuered, the owner ſaid, Occupie till I come: ſofte and faire ſaith the Papiſt, for we may do works of ſupererogation, and ſo you may ſoone haue your owne with aduauntage: as though none of them were vnprofitable ſeruantes, but could performe

Matt.23,13
Luke,19.13
Luke.17,10

rme their duties and more too. You
e howe truly the Pope is called An-
hrist, for opposing himselfe against
hrist: Christ saide, *Goe and teach all* Matt. 28, 19
tions: The Pope saith, stay & hold
our peace. Therefore *Esay* thwar- Esay. 62, 1
th him with, *For Sions sake I wil not*
old my peace.

Preachers loue Sion for Sions sake,
ey loue the Church, because it is
e Church of God. They studie to 1 Cor. 4, 1, 2
struct you, and therefore are called
ewards to giue that to you which is
iuen to them: of whome it must bee
lfilled that was saide to our Sauiour
Christ: *Thou teachest the way of God* Mark. 12, 14
ruly.

And the people must profit by his
aines, as the Corinthians did by
Pauls preaching, who thanked God 1 Corin. 1, 5
hat they were made rich in all lear-
ning and knowledge. As all riuers
runne into the Sea that it may sende Eccles. 1. 7
them

them backe to benefite a common wealth: so God hath heaped manie blessings vpō one man, that he might help other ẏ hath them not. Therfore *Salomon* caused the people to heare that the Pastor and the people might consent together in the word; as *Salomon* and *Hiram* agreed in the Temples worke: hee must teach like the Apostles, and they must heare like *Mary*.

1 Reg. 7, 13
Acts. 4, 6
Luke. 10, 39

The teacher applying him to the capacitie of the hearer, and the hearers harkening attentiuely to his doctrine: as the Cherubins that coue-red the mercie seate looked one to-warde another. God mooued attention before he spake to Israell, and *Dauid* (by Gods example) conditioneth with them, That if they will come and heare him, hee will teach them the feare of the Lord, which prouoeth not that if the flocke hold backe from

Exod. 25, 20
Psal. 34, 11

hearing

hearing them, the preacher may with drawe his ſpeaking. If Sion woulde not heare for her owne good, yet *Eſay* muſt open his mouth for the churches ſake: and *Ezechiell* muſt ſpeake in the name of the Lorde, that they may knowe that there hath beene a Prophet among them: for his ſure diſcharge, and their certaine confuſion. Eſay.62,2 Ezec.2,5

The Iſraelites alwaies camped where the Arke was, and if Chriſtians would attende vpon the Church, that woulde bee verified of the Preachers paines in them, that was ſpoken of the twelue ſtones that *Ioſhua* erected in Iordan: *There they haue remained vntill this daie*. But this maketh a great many to ſpend their time as idly as the prodigall ſon conſumed his money vainly. That ſinne hath ſo many & ſo mightie patrones to ſooth it vp: as the high prieſtes harted the Souldiers Ioſua. 3,5 Ioſua.4,9 Luke.15.13

Matt.28.14 Souldiers with *we will saue you harmelesse.*

Therefore men are seldome or neuer touched in conscience with
Iohn.13,22 the Preachers paines, as the Disciples were in spirite with Christes spirite: but sit in the Church as though they neither knewe where they were, nor what to doe as Israel in captiuity said,
Psal.137,4 *How shall wee sing the Lordes song in a strange land?*

But take heed, for your conscience is like your eye: for as the least hurt offendeth the tender eye, so your conscience will accuse you both of euery idle houre, and of euery minute that you haue misspent. And men sleepe most, when they should wake most,
Matth.25,5 like those fond Virgins who thought their oyle would neuer bee spent, and as the prodigall sonne thought his purse bottomles: but you see it is wisdome to haue oyle of our owne, for

The iust man must liue by his owne faith. Abac.2,4

Though the Preachers haue the booke in their handes, yet they holde the lawe in their mouth. Therefore saide God to *Ezechiel, Open thy mouth and eate that I giue thee.* And to *Iosuah: Let not this booke of the lawe depart out of thy mouth.* So you must heare with your eares, and hearken with your heart, because the Iewes went but to see *Iohn Baptist*, they caried eies chiefely: but such as come to heare a Preacher, bring eares specially. Euerie gift was giuen to edifie, as eyes to see with, eares to heare with: and they must bee imployed in their seuerall seruice. Therefore saide Iohn that hee wrote that which our eies haue seene, our eares haue heard, and our handes haue handled of the booke of life. Hee that of all the trees in the garde kept but one vntouched, Ezech.2,8 Iosua.1,8 Matth.11,7 1 Iohn. 1, 1 Gen.2,17

Exo.20,10 of all the seuen daies requireth but one to bee sanctified to himselfe: and if wee cannot afoorde him that we wronge him much. As the meane is directed to the ende: so God sanctified the seuenth daie vnto vs, that wee might still keepe it holie vnto him. And therefore we assemble our selues to the house of God to heare the worde of God: as the people said one to an other concerning *Ezechiels* preaching: Ezec.33.30 *Come I pray you, let vs goe to the house of the Lord, and heare what is the worde that commeth from the Lorde.*

When God commaunded that bels should bee hanged on *Aarons* garment hee gaue this reason for it; Exo.28,35 *That when Aaron goeth into the holie place before the Lorde, his sound may bee heard.* So that if Preachers must sound like *Aarons* bels in their office of teaching, that they may bee heard,

heard, then people must harken like Israell to his sounde, that they may bee fruitfull like the pomegranats on *Aarons* garment. GOD woulde haue a course of speakers, and a course of hearers: a course of teachers, and a course of learners: a course of Preachers, and a course of practisers: when the Psalmist said that Ierusalem was builded like a Citie at vnitie in it selfe; hee prooued it with: *For thither the tribes goe vp, euen the tribes of the Lorde to testifie to Israell to giue thankes to the name of the Lorde.* Psa. 122. 3. 4

So that Ierusalem is neuer builded like a citie at vnitie in it selfe, vntill the seruants of God assemble themselues willinglie to serue the Lorde. Therefore come diligently and spende your time fruitfullie in the house of the Lorde, least ye depart from the word like *Iudas* from the Sacrament, as Luke. 22. 3

Heb. 11.5 though you had tasted the sauour of death. Sitte not in the house of God
Gene.40,14 like Ioseph in the laile: thinking euerie minute a moneth vntill you bee gone, you must forget your own people, and your fathers house, and incline your eare to consider what God
Psal. 45. 10 11 saith before hee will haue pleasure in your beautie.

Matth.13.7 Some trees are fruitlesse of themselues, and keepe the ground so too, and such are dumme ministers, who haue no heauenlie wisedome themselues, and much lesse can teach the
Matt.21,19 people knowledge: and therefore are curſed like the Figge tree. Some grounde is barren by nature, and maketh the trees fruiteleſſe that growe therein, and such are the hard hearted people; in whome the immortall seede can take no deepe roote: and
Matt.13 20 21 these are hopeleſſe, like that stonie ground in the Gospel, who haue only

the

the name, but not the nature of the true Church; as the Sardians were saide to liue when they were deade indeede. Apoc. 3.

Zechariah 11. vers. 17.

O idle shepheard that leaueth the flocke: the sword shall bee vpon his arme, and vpon his right eye. His arme shall be cleane dried vp, and his right eye shall bee vtterly darkned.

FINIS.